Democracy: The Modern Idol

A short treatise

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تقبله الله

أهل التوحيد
Publications

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A Short Treatise

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Translated From His Lecture

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بسم الله الحمد لله والصلاة والسلام
على رسول الله وعلى آله وأصحابه
أجمعين

All praise is due to Allāh. May the peace and blessings of Allāh be upon His Messenger, his household, his companions, and his followers.

Every Muslim, who is pleased with Allāh as his Lord, Islām as his Dīn, and Muḥammad, صلى الله عليه وسلم, as his Prophet; realized the meaning of these words. He understood them correctly without hesitation or confusion, and knows without doubt that the Dīn of Islām, conveyed by Muḥammad, صلى الله عليه وسلم, is a perfect Dīn that includes no shortcomings that might entail additions. It is a comprehensive Dīn that embraces all aspects and scopes of life. It needs no fabrication or harmonization with other religions in order to create the proper conditions for the life of humans.

It is a perfect Dīn in terms of its ʻAqīda, Sharʻīah, acts of worship, transactions, policies, justice, morals, values, interests, and in the methods used to achieve and reach these interests. It needs no external additions to complete any thing of these important matters or, even, other matters in the Dīn of Allāh سبحانه وتعالى.

Allāh تعالى says:

اليَومَ أَكمَلتُ لَكُم دينَكُم وَأَتمَمتُ عَلَيكُم نِعمَتي وَرَضِيتُ لَكُمُ الإِسلامَ دينًا ۞

❝ This day have I perfected your Dīn for you, completed My favor upon you, and have chosen for you Islām as your Dīn ❞ (5:3)

The Messenger, صلى الله عليه وسلم, said, 'I have left among you two things; you will never go astray as long as you hold fast to them: The Book of Allāh and my Sunnah.' [1]

To perfect the way of guidance and the means of righteousness, reform, and to dispense with everything except the Book of Allāh and the Sunnah of His Messenger, صلى الله عليه وسلم, we are ordered to refer to them when we are in disagreement or dispute. We are to adhere to them to achieve agreement and harmony. If other sources contain benefit or guidance that they do not include, the essence of the Dīn and the settlement of disagreements will not be limited to referring to them.

Allāh, سبحانه وتعالى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ

1 Muwwata (1601) by Imām Mālik رحمه الله. Also reported by 'al-Ḥākim رحمه الله in 'al-Mustadrak (1/93).

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً ۞

" O you who believe, obey Allāh, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and the Last Day. That is best, and most suitable for final determination. " (4:59)

The 'Ulamā' also said, "Referring to Allāh is to refer to His Book and to refer to His Messenger, صلى الله عليه وسلم, is to refer to his Sunnah.'

Allāh, سبحانه وتعالى, says:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۞

" Whatever it be you differ; the decision thereof is with Allāh " (42:10)

Without following the Shar'īah, one will follow whims and desires. Regardless of the names conferred to them; such as the improvers or incentives.

Allāh, سبحانه وتعالى, says:

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنْ الأَمْرِ فَاتَّبِعْهَا وَلاَ تَتَّبِعْ أَهْوَاءَ الَّذِينَ لاَ يَعْلَمُونَ ۞

" Then We put you on the (right) Way of (Our) commandment. So, follow you that (Way), and follow not the desires of those who know not " (45:18)

He, تعالى, says:

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلاَ تَتَّبِعْ أَهْوَاءَهُمْ ۞

" So to this (Tawḥīd) then invite, and stand firm as you are commanded, and follow not their desires " (42:15)

He, سبحانه, says:

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ۝

❝ If they charge you with falsehood, say: "My work to me, and yours to you. You are free from responsibility for what I do and I for what you do." ❞ (10:41)

Hence the leading way to the truth is one, clear, fixed, and decisive. Namely, Islām, which Allāh does not accept any other religions for His servants. There are many leading paths to falsehood and whims that come up, increase, spread, and become various one day after the other in different ways and various names.

Allāh, سبحانه وتعالى says:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝

❝ "Verily, this is My Straight Path: follow it; follow not (other) paths: they will separate you from His Path; thus does He command you, that you may have taqwā" ❞ (6:153)

'Abd Allāh ibn Mas'ūd, رضي الله عنه, said, 'The Messenger, صلى الله عليه وسلم, drew a straight line (for our comprehension) saying that it is the Path of Allāh. Then he drew oblique lines on both the left and right of the straight line, saying that Shayṭān prompts you to follow these paths. He recited part of the Āyah, 'Verily, this is My straight Path: follow it." [2]

The more the Ummah of Islām understands this important matter, fully implements it, truly and practically sticks to it: the closer to victory it is, the nearer to empowerment it is, and the more venerable it is in the eyes of its enemies. This fact is proved to us through the Shar'īah, history, and reality; and vice versa. Thus, the least hesitation or restlessness in grasping this issue - in understanding or practicing it - will lead to misguidance followed by misguidance, falsehood followed by falsehood, deviation followed by deviation, sedition followed by sedition, and so on.

Therefore, the Prophet, صلى الله عليه وسلم, is commanding us to abide by the

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2 Musnād (4423) by Imām Aḥmad رحمه الله. Aḥmad Shākir رحمه الله graded this as authentic.

path of guidance and the Sunnah of those who were guided and is warning against heresies and innovations that lead to misguidance.

He, صلى الله عليه وسلم, said, 'Those of you who will live after me will see many differences. Therefore, you must cling to my Sunnah and the Sunnah of the rightly guided Khulafā'. Hold fast to it and stick to it. Guard yourself against the newly invented matters as they are innovations and every innovation is misguidance.' [3]

Hence, every Muslim must stick to the Saying of Allāh:

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۞

" So hold you fast to that which is revealed to you. Verily, you are on a Straight Path. " (43:43)

He must preach it, be proud of it, sacrifice for its sake, and endure hardships to promote it. He must guard against any other things that may appear under any pretext. There is nothing after truth except misguidance. He should not be deceived by ornaments from the sayings of the callers of falsehood; the numbers of those who slope in it, or the countries, establishments, and organizations that promote for it. Falsehood is falsehood, no matter who follows it or who calls for it. Truth is truth, no matter who believes in it or who forsakes it.

Allāh, سبحانه وتعالى says:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُمْ بِهِ فَقَدْ اهْتَدَوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ۞

" So, if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the All-Hearer, the All-Knower " (2:137)

And He, تعالى, says:

وَأَنْ احْكُمْ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلاَ تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ

3 Related by Abū Dāwūd رحمه الله in his Sunan (4607) and by 'at-Tirmidhī رحمه الله in his Sunan (2676). This was classified as authentic by 'al-Albānī رحمه الله in Irwā' 'al-Ghalīl (2455).

يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ۞

" And so, judge among them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you. And if they turn away, then know that the Will of Allāh is to punish them for some sins of theirs. And truly, most men are fāsiqūn. " (5:49)

Whoever understands this fact fairly and escapes the slippery slopes of whims will find it easy to put every new incoming idea, policy, and system in its proper place. They will judge it in the way it deserves according to the Dīn of Allāh, سبحانه وتعالى, without hesitation or perplexity and without compliments or flattery.

Allāh تعالى says:

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ ۞

" ...So that those who were to be destroyed might be destroyed after a clear evidence, and those who were to live might live after a clear evidence. " (8:42)

One of disasters of this era, the greatest trials of this Dīn and its gravest catastrophes is the infiltration of some of these systems, which were introduced as kāfir Western ones, raised as blatant Western ones, and thrived as dissolute Western ones; namely, the so-called *Democracy*. This Democracy crept into the Ummah of Islām when its people were inattentive and weak, its governments were apostates, its sons were ignorant, and many of its 'Ulamā' were negligent; except those whom Allāh saved. It (Democracy) raised its flags in their countries, squirted out its poisons into their limbs, spread its creeds among them, and cast its shadow and falsehood over their lands. Thus, it was embraced by either a deceived fool or a corrupting deceiver.

They, as Allāh تعالى said:

وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۞

" ...caused their people to dwell in the house of destruction " (14:28)

They drove their Ummah to the agonies of dying. Thus, this clear major

kufr prevailed under the guise of Shūrā. Indecency spread under the logo of freedom. Heresy excelled and atheism appeared under the guise of freedom of belief. The ignorant and mean ones dared to slander the Dīn under the guises of freedom of speech; and the Ummah was divided into sects and parties under the guise of plurality and variety of opinions. However, we are still hearing calls for this new religion by which pulpits shake, pens are sharpened to promote it, and media outlets whether heard, read, or watched, are employed to urge the people to participate in it. Armies, including its weapons and equipment, are amassed to promote this religion, to impose it, and to put it into effect.

By Allāh, this is the sedition of the era and the disaster of all times, which scorched the bright face of Islām with its hell, stained its pure image, and profaned its clarity and wholesomeness. Had it not been for a remaining group of People of Knowledge and Īmān, who forbid evil on earth, this would have cut the Dīn from its buds and pulled it out by its roots at the hands of those who are affiliated to the Dīn. They would have destroyed its bastions by the same instruments they claim to be using in building up the Dīn. Yet, Allāh refuses but to preserve His Dīn, protect His Sharʿīah, and rise people from among His servants who would defend the Dīn by their tongues, spears, and hands.

They fulfill what our Prophet, صلى الله عليه وسلم, had said, 'A group of people from my Ummah will continue to fight in obedience to the Command of Allāh, remaining dominant over their enemies. Those who oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them'. This Ḥadīth was unanimously agreed upon. [4]

So, what is this Democracy that the politicians of the West want to impose on us and the secularists are propagating for? Some ignorant Muslimīn are not only hurling after this Democracy, but many of them began also to add legitimacy to this strange, decayed, and rotten system. Therefore, we started to hear phrases such as '*The Democratic Islām,*' '*The Democratic Islāmists,*' '*The Democracy of Islām,*' '*Islām and Democracy Are Two Sides of The Same Coin*' and so forth of mixed, deceiving, and objectionable phrases. Such phrases are uttered out of absolute ignorance even if those who adopt them claim to have astuteness, political awareness, and a clear understanding of reality.

If we look at Democracy as an independent religion exactly like any other religion; which has its concepts, rules, origins, and values. We will realize the ugliness of such phrases and how they should be condemned. These phrases

4 Reported in Ṣaḥīḥ Muslim (1924)

are exactly like those who say, *'The Jewish Islām,' 'The Christian Islām,' 'The Jewish Islāmists,' 'The Judaism of Islām,' 'The Christianity of Islām,'* or *'The Zoroastrianism of Islām.'* Add to this manner whatever you wish of additions and descriptions.

Is there a single Muslim on the face of the earth, no matter how ignorant or deviant he is, who can accept such names and descriptions for Islām? If an aged woman in the most remote parts of the world, whose nature was not soiled by the dirt of civilization and the receptiveness of new ideas or the calls of culture and the philosophies of dialogue, listened to such a description of Islām, she would have immediately sought refuge with Allāh from its evil. She would have condemned the one who said it. Plowing in the sea or even the air would have been more possible than convincing this old woman that these descriptions are true. Experimentation is one of the best proofs.

Therefore, why have we accepted to link Islām with Democracy - as a form of praise and flattery - while we strongly condemned linking it to Judaism, Christianity, Zoroastrianism, or any other religions that are totally rejected by every Muslim?

Understanding the reality of Democracy and realizing its complete contradictions with the Dīn of Islām, and the similarities between Democracy and all the other religions - which Islām wants to eliminate or overpower - are enough to reveal to everyone who has been afflicted with any kind of involvement with this new religion. The immense crime that has been brought to the Dīn of Islām; when its purity was mixed with its profanity, its justice with its injustice, its values with its trifles, its light with its darkness, and its Tawḥīd with its Shirk. This mix brought us a very hideous and deformed entity that received this ugly name of 'The Democratic Islām.' As it is said: 'birds of the same feather flock together'.

Firstly, we wish to tell the advocates of Democracy or the Democratic Islāmists, who were taught to love it, and were taken by the number of the people - who hurled behind it: 'Dig deep in the hearts of the dictionaries, search between the lines of the dictionaries of the language, review the poetry of the Arabs line by line and ask whomever you wish of the people of eloquence, or refer to al-Bawadī and 'Arab 'al-Fiyāfī, will you ever find this word - I mean Democracy - mentioned in the genuine language of the Arabs? No, not even in their inarticulate language!

You will never find it even if a camel goes through the eye of a needle! Therefore, this word is strange to us and is foreign to our language. It was brought to us by its people who used it to describe a precise concept. They chose it for a meaning that is known to them, in which the word was firmly linked to its meaning.

The word, as they say, is a compound word of two parts. It means in our language: *'The Rule of The People,'* or *'The Sovereignty of The People,'* or *'The Authority of The People.'* This is the core of Democracy and its meaning. There will be no existence for Democracy without it, that is the authority of the people and the sovereignty of the people. Thus, the Democratic systems, even if they adopted different methods to reach this fact, are all based on this meaning, call for this concept, and boast for applying it. They implement it by any means and reject whoever violates it. So, no one - an Islāmist or any one else - can take this meaning out of Democracy or claim that he calls for a Democracy that does not stipulate the sovereignty of the people as a supreme authority. He will be like someone who calls for Judaism that is emptied of its content on which it is based. Will anyone believe his claim? Will anyone accept such a call and find it pleasant?

Therefore, the religion of Democracy is such a system that makes the people a sole ruler and a master with no power above them. Its authority rules, its judgment applies, its will is implemented, its regulations are enforced, its laws are respected, and its sovereignty is the supreme. According to the Democratic system, the judgment of the people is not to be argued and the justice system is not to be overruled. The people in this system are not questioned about what they do.

I have no doubt that every listener to these words has found them ugly, repulsive, and horrible. By Allāh, these words deserve such an impression. However, do not blame me for I am only an informant and a narrator. Instead, you have to blame the Democratic Islāmists, who did not unveil this fact or uncover this frowning face. On the contrary, they began to improve it, cover its ugliness, and hide its destructive faces by cheap philosophies, evil deception, misleading delusion, and wrong interpretations. They call on people - through their words and their deeds: *'Come to the Democracy of Islām.'* There is no might nor power except in Allāh!

Since bringing the people in one place to express their sovereignty, practice their authorities, and enact their laws is a difficult process - they invented a way for themselves to achieve the Democratic aim; through which the people's will can be applied. Thus, they created the so-called *'Parliament'*, which is the body that is formed of representatives of the people. Therefore, the responsibility of the people is to choose whom they like to represent them.

The task of the parliament is to represent the will of the people, who choose and delegate them. The parliamentarians, with their different colors and affiliations, are a small picture of their people. It is as if each member of the

parliament represents a group of people, who choose him to be their deputy and take their place. His opinion is the opinion of the people, his vision is theirs, and his will is their will.

In the Democratic system, the parliament is a high legislative authority that has the absolute freedom to enact whatever it likes of laws and legislations under one condition - which is not to work outside the constitution of the country or contradict it. If the parliament abides by this condition, there will be no blame on it to suggest and enact what it wants of the legislations. It will not matter whether these legislations were in accordance with the truth or not because the side that legislates, enacts, and passes them is the parliament, which represents the will of the people. The Democratic System says that only people rule, so there is no room for objections or complaints.

أَلاَ سَاءَ مَا يَحْكُمُونَ ۞

❝ Certainly, evil is their decision ❞ (16:59)

This is the duty of the parliament, with all the different names that might define it, whether it was called the People's Assembly, the Ummah's Assembly, the Legislative Council, the Parliament, or anything else. All these are only names that define one thing.

Allāh تعالى spoke the truth:

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلاَّ أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنِ الْحُكْمُ إِلاَّ لِلَّهِ أَمَرَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ ۞

❝ You do not worship besides Him but only names which you have named – you and your fathers – for which Allāh has sent down no authority. The Command (al-Ḥukm) is for none but Allāh. He has commanded that you worship none but Him; that is the straight Dīn, but most men know not ❞ (12:40)

Anyone, who is minimally enlightened by Īmān, will be certain that this religion (Democracy) can never join with Islām; not for a second, neither in the hearts and souls, nor in reality and life. A man cannot adopt one of these two except after eliminating the second. This is known to the knowledgeable and sealed to the ignorant, and the most miserable type of ignorance is the

one that leads its holder to the darkest and deepest levels of Hell.

Although this truth is clear and vivid for those who are not arrogant or proud, we will mention some important issues where Democracy clashes with Islām and totally contradicts it. We will mention them so that we know what calamity the *"Islāmic"* Democrats brought upon Islām and the Muslimīn. They should know which tunnel they led the Muslimīn into, and how they made the people confused, lost, miserable, and pained. They called the people to worship the idols and patrons instead of worshipping the Lord of All Creation.

Firstly: the strong origins and the rigid foundation that the Dīn of Islām is founded on is total surrender, complete compliance, and full submission to all the Islāmic rulings. Moreover, the name Islām is derived from this meaning. Thus, Islām was called so because it means surrendering to the Orders of Allāh and accepting His rulings. These rulings should not be violated by a habit, opinion, norm, or experience - no matter where it originated from, whether it originated by an individual, a party, a parliament, a people, a tribe, or an organization. Everyone should be submissive to the rulings of Islām, obedient to its orders, directed by its regulations, and compliant to its Sharʿīah. The Muslim is not a true Muslim, no matter how much he claimed, if this issue does not honestly exist in his soul as a fact rather than a pretense.

Allāh, سبحانه وتعالى, says:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ

" Who can be better in Dīn than one who submits his face to Allāh, and is a Muḥsin, and follows the Millah of Ibrāhīm Ḥanīf (Tawḥīd). **"** (4:125)

If Allāh and His Messenger, صلى الله عليه وسلم, decide a matter, no one has the option in their decision; people should surrender and obey the Decision of Allāh.

Allāh, سبحانه وتعالى, says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا

مُبِينًا ۞

❝ It is not for a believer, man or woman, when Allāh and His Messenger صلى الله عليه وسلم, have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger صلى الله عليه وسلم, he has indeed strayed into plain misguidance. ❞ (33:36)

This is what the Dīn of Islām assures; Allāh does not accept any way from anyone else except Him. The religion of Democracy is the religion of the freedom of choice. By this meaning, it is destroying the base of Islām and the obedience that comes from the Dīn of Islām. In the Democratic regime - or in better words, in the Democratic religion; there is no sanctity, holiness, or prestige for any legislation except when it comes out approved and recognized by the commission of the parliament.

The explicit rules of Allāh and His Definite Divine Laws that descended from on top of seven heavens - and which each true Muslim should obey - are all subjected to revision, amendment, adjustment, modification, acceptance, and rejection by the members of the parliament. They were granted this full right, without any diminution in the Democratic religion. Thus, they accept and reject upon their will. Allāh has forbidden alcohol - thus if all the nations of world, and the men and jinn gathered to analyze whether they should forbid alcohol or not; they would all be Mushrikīn and they would be rejecting the Orders of Allāh, regardless if they forbid it or not.

The Democracy is opening the doors widely for replacing the rulings of Allāh to the extent that the full acceptance of the Dīn of Allāh became subjected to the will and choice of the people. If the people accept the Dīn, then it is honorable, sacred, and righteous. If the people reject the Dīn, then it is forsaken, useless, and meaningless. Some Islāmic Democrats declared that if the people chose to be ruled according to the atheist communism, they would respect the people's choice, and if the people reject the Islāmic ruling, they would bless the people's will and choice.

If the Noble Qur'ān tells us:

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لاَ مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ۞

❝ And Allāh judges, there is none to put back His Judgement and He is swift at reckoning. ❞ (13:41)

The Democracy says to us no and a thousand times no to this Āyah, and to all the similar Āyat. Moreover, the people rule and nothing can change the people's rule.

If the Noble Qur'ān says:

وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلاَلاً مُبِينًا ۞

" It is not for a believer, man or woman, when Allāh and His Messenger صلى الله عليه وسلم, have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger صلي الله عليه وسلم, he has indeed strayed into plain misguidance. " (33:36)

Democracy says that all the options and decisions are for the people to make. What the people accept is right, and what the people reject is wrong. The people have the right to change the rulings and regulations whenever and however they want.

If the Qur'ān says:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ ۞

" The only saying of the believers, when they are called to Allāh and His Messenger صلى الله عليه وسلم, to judge between them, is that they say, "We Hear and We Obey." " (24:51)

The Democracy says that if the people were to judge among them, they would answer by hearing and obeying in submission. If the Qur'ān says:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ۞

" It is He Who is the only `Ilāh in heaven and the only `Ilāh on earth. " (43:84)

Democracy says - and Allāh is High above their saying - that the heaven is for

Allāh whereas the earth is for the people. The people rule, regulate, and apply their perspective on the earth.

Allāh تعالى said the truth:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُشْرِكُونَ ۞

" And most of them believe not in Allāh except that they are Mushrikūn. " (12:106)

I swear by Allāh, this was the same case and the same Democracy in the old times when Qur'aysh and the Arabs used to say, 'I am here, Yā Allāh I am here, I am here, there is none to associate with You, except only one associate and You Yā Allāh own him and everything he has.'

The Qur'ān has declared a vivid truth and a determined issue, He تعالى said:

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۞

" But no, by your Lord, they can have no Īmān, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. " (4:65)

Some 'Ulamā' talked about this Āyah and explained the reason for its revelation. They said that two men fought and went to the Prophet, صلى الله عليه وسلم. The Prophet, صلى الله عليه وسلم, judged for the righteous against the munāfiq. The munāfiq said: 'I do not accept,' his friend asked him: 'What do you want?' The munāfiq said: 'We go to Abū Bakr as-Ṣiḍḍīq.' The righteous said: 'We fought and went to the Prophet, صلى الله عليه وسلم, and he judged in my favor,' so Abū Bakr as-Ṣiḍḍīq said: 'Then what the Prophet said is right.' The munāfiq refused again and said:

'We should go to 'Umar b. 'al-Khaṭṭāb.' They went there and the righteous said: 'We fought and went to the Prophet, صلى الله عليه وسلم, and he judged in my favor, and we went to Abū Bakr as-Ṣiḍḍīq and said that what the Prophet judged was right, and this man refused.' 'Umar b. 'al-Khaṭṭāb said: 'Is this true?' and then he went into his house, got his sword, and cut the head of the munāfiq off.

This is why Allāh revealed the Āyah:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝

“ But no, by your Lord, they can have no Īmān, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. **”**
(4:65)

This was mentioned by Imām Ibn Kathīr رحمه الله in his Tafsīr of the Qur'ān. This was the judgment for one man, who wanted to change the ruling of the Prophet, صلى الله عليه وسلم, in one single issue. He then asked about it to the best of all people after the Prophet, صلى الله عليه وسلم.

How will the case be with those, who are calling for the Democratic religion that is based on changing the entire Dīn of Islām to check whether the people accept it or not? How will the case be with those who reject to abide by the definite rules of Allāh; like forbidding alcohol, prostitution, usury, and sins unless they were passed to the parliamentary commission to accept them or deny them? Who are those parliament members to analyze the rules of Allāh? Are they Abū Bakr, 'Umar, and the righteous companions? By Allāh, no! Those righteous people will not reach this level of humiliation. They are the riffraff of all people. They are the most ignorant sinners. The worst of whom are those who belong to an *"Islāmic"* group and say that they are the reformers, whereas in fact they are the wrongdoers but they do not know.

Listen, preachers of Democracy, or the *"Democracy of Islām"*, Allāh does not only want us to just refrain from alcohol, indecency, or usury - which ruins the economy - but He also wants us to abide by the rules which judge these prohibitions. These are the rules of Allāh, سبحانه, which accept no change or alteration. Allāh wants us to submit to these rules in surrender, acceptance and compliance.

Otherwise, by Allāh, if the conclusive rulings of Islām were implemented in full details in a certain country, just because the parliament approved them, giving them the status of an observed law and not because these rulings came from Allāh but because they were approved, recognized, and supported by that parliament; they would not be the Shar'īah of Islām, which Allāh, سبحانه وتعالى, wants. They would be similar to any earthly law, which the people have recognized and accepted among themselves.

Such laws would not constitute a Shar'īah of submission, yielding, acceptance, and compliance. Since it was not Allāh, the One who enforced, sanctified,

and introduced them to the people, but a talking idol - which they worship - called the parliament. Let that idol and its fabricated Sharʿīah perish. "*Islāmic*" Democrats must be cautious of this slipping sin, which they want and to which they drive the individuals and droves of Muslimīn in their countries. It is misguiding the Muslimīn and manipulating their zeal. They must know that it is a crossroad, where there is no place for fabrication, reconciliation, or any such kind of subduing the texts for other purposes.

It must be either a pure Islām in which the hearts surrender, and completely accept in such a way that all the parts of the body submit to this Islām. Or a Democracy of following and the religion of choosing what to do, the Sharʿīah of the people's sovereignty, and the way of worshipping the Shayṭān. They have to prepare themselves with an answer on the Day when they will be asked:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَابَنِي آدَمَ أَنْ لاَ تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ۞

" Did I not command you, O children of Ādam, that you should not worship Shayṭān? Verily, he is a plain enemy to you. And that you should worship Me. That is the Straight Path. **"** (36:60-61)

Secondly, it is known to every Muslim that one of the first and greatest pillar of Īmān is to believe in Allāh, سبحانه وتعالى, which means belief in His existence, His Lordship, His Worship, and His Names & Attributes. Among the things in which a Muslim absolutely believes beyond any doubt or discussions, is the belief that the right of taḥlīl [تحليل] (allowing) and taḥrīm [تحريم] (prohibiting) is exclusive for Allāh, سبحانه وتعالى , and this is what is referred to as tashrīʿ [تشريع] (implementing the Sharʿīah in general). No one can allow anything, big or small, and no one can permit anything big or small, without the permission of Allāh.

Allāh, سبحانه وتعالى says:

وَلاَ تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلاَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ ۞

❝ And say not concerning that which your tongues put forth falsely, "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh, will never prosper. ❞ (16:116)

Allāh تعالى also says:

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلالاً قُلْ
أَاللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ۞

❝ Say: "Tell me, what provision Allāh has sent down to you, and you have made of it lawful and unlawful." Say: "Has Allāh permitted you, or do you invent a lie against Allāh?" ❞ (10:59)

Giving the right to legislate to others than Allāh is major kufr. He who follows such a legislation in allowing and/or prohibiting and he who believes in this legislator's allowing and prohibiting is a Mushrik - from whom Allāh accepts nothing until he repents and returns to the pure Tawḥīd. It does not matter who or which authority that gave the right of legislation, (it could be) a person, a party, a tribe, a parliament, a people, or even the whole world. This is how Islām dictates this truth in a way that leaves no room for doubting, bargaining, or hesitating. This entire universe is the creation and the property of Allāh, سبحانه وتعالى. He is the Lord of All Creation and no one other than Allāh, The Creator and the Owner of this universe, has the right to allow anything or prohibit anything in it.

أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۞

❝ Unquestionably, His is the creation and the commandment. Blessed is Allāh, the Lord of the creation. ❞ (7:54)

If this is something taken as a priority in Islām, which Allāh accepts no other way in place of it, then Democracy is based on a foundation that is entirely contradicting this principle. It simply steals this right from Allāh, سبحانه وتعالى, and gives its will, respect, reverence, and sanctity to the people - and in turn to the people's representatives, who are the members of the parliament.

The right to allow and prohibit in the Democratic regime is not for Allāh or not for Allāh alone, but it is for the people, who concede it to the parliament members. Then, the resulting situation will be that allowed things are those which the parliament members allow. The prohibited things are those which they prohibit. Good things are those which they see as good. Therefore, I see

that the best description of a parliament is the *'Council of (False) Gods,'* not the council of representatives. This is what the Qur'ān says in a similar depiction of the parliaments.

Allāh, سبحانه وتعالى, says:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا إِلَهًا وَاحِدًا لاَ إِلَهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

❝ They took their scholars and monks to be their lords besides Allāh, and (they also took) the Messiah, son of Maryam, while they were commanded to worship none but One God (Allāh). There is nothing worthy of worship but He. Far above is He from having the partners they associate (with Him). ❞ (9:31)

How strange as what misguidance leads the misguided people to. If this is the case with their priests (their scholars) and their monks (the most worshipping among them), who are considered their gods that they follow in allowing what is 'Ḥarām' and prohibiting what is 'Ḥalāl'. Although they speak in the name of Allāh and they give legislative judgments under the banner of religion, and they claim that it is what Allāh likes; how will it be the case with our era's councils of (false) gods that are called parliaments?

Such parliaments are dominated by secular, communist, atheist, blasphemous, indecent, sinful, and disbelieving people who announce their hostility toward the Dīn, and do not hide their disavowal of the Shar'īah of Islām. They not just speak on its behalf, as did the scholars and monks. What those scholars and monks do is exactly the same thing as which today's parliamentarians do: to license allowances and prohibitions for those who have elected them so that their legislations become valid and obligatory for all of them. In such a way that a citizen can be punished for violating them and respected for observing them. Doing this, a citizen takes those parliamentarians as Gods.

The difference between the parliament of scholars and monks and that of today's gods is that those scholars and monks used to allow and prohibit in the name of Dīn, following their mission as scholars and worshippers. While the Gods of the era allow and prohibit without showing any glorification or respect of religion or credit to any ruling. They only apply abstract thinking, foolish prejudice, absolute ignorance, deliberate violation of the Shar'īah of

Allāh, and purposeful opposition of His Dīn. Which of the two parties is worthy of blame, if you really have sound minds?

On the authority ʿAdī ibn Ḥātim, رضي الله عنه, with him that he said, 'I went to the Messenger of Allāh, صلى الله عليه وسلم, while he was reciting Sūrah Barā'ah, until he reached the Āyah:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ ۞

" They took their scholars and monks to be their Lords besides Allāh **"**
(9:31)

I said, 'O Messenger of Allāh صلى الله عليه وسلم, we did not take them Lords besides Allāh,' but he said, 'Yes, you did. Do they not allow prohibited things for you, and prohibit what Allāh allowed for you and you follow them?' I said, 'Yes.' He said, 'This is their worshipping.' [5]

Those scholars and monks may have not given themselves the right to legislate in a permanent and respected capacity, but they actually practiced that right in some of their issues. While today's parliaments state blatantly and shamelessly that the right of legislation is exclusive for them. They state that legislation is an exclusive and integral part of their missions. This means that whenever a person is elected in the parliament, he/she will acquire this capacity, and is given that right. According to Democratic traditions, he becomes a (false) God with a revered opinion, respected thought, and he/she enjoys immunity in all legislations and laws which he/she proposes. He/she would suggest as he likes and presents as he sees or pleases. As long as he/she is under the dome of the parliament, he is not accountable before anybody for his/her deeds.

This is absolute kufr and utter shirk, whether it legislates or not! Because the practice of legislation is shirk, and giving this right to anyone other than Allāh, سبحانه وتعالى, is considered shirk as well even if it was not technically practiced. It is shirk in His Lordship and each person is responsible for his own actions.

Allāh, سبحانه وتعالى said:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۞

" Or have they partners who have instituted for them a way which Allāh

5 Reported by 'at-Tirmidhī رحمه الله in his Sunan (3095), graded as 'Ḥasan' by Ibn Taymiyyah رحمه الله

has not ordained? ” (42:21)

He, سبحانه, also said:

وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ۞

“ Eat not of that on which the Name of Allāh has not been pronounced, for indeed it is Fisq. And certainly, the Shayāṭīn do inspire their friends to dispute with you, and if you obey them, then you would indeed be Mushrikūn. ” (6:121)

What is your answer, O you who call for Democracy of Islām? Who gave you this right? How could what you are calling for come together with the Dīn of Tawḥīd that says Ḥalāl is what Allāh has made lawful, and not what the parliament makes lawful; and the Ḥarām is what Allāh has forbidden and not what the parliament forbids. Dīn is what Allāh has enacted and not what the parliament enacts. The punishment is for the person who disobeys the commands of Allāh and not for the one who disobeys the commands of the parliament. You are truly deceiving the people, when you tell them that your call is that of Islām, and that your path is that of the master of mankind, صلى الله عليه وسلم.

You then contradict all of that, by asking them to support the parliament, the sanctity and immunity of which you have participated in infusing in their hearts.

You became:

وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ ۞

“ …She who undoes the thread which she has spun, after it has become strong… ” (16:92)

How can you call for Tawḥīd, while you are destroying it? How can you seek after the establishment of the legislation of the Most Merciful, while you are participating in permitting and boosting the Sharʿīah of Shayṭān? How can you order people to worship Allāh alone when you are the first to respect and implement the law and the rules of the parliament? How can you seek to destroy the Idols and Gods, while your groups are working with the regimes in the construction of the greatest modern idol that has the authority of

permitting and forbidding, ordering and legalizing, giving and granting, namely the parliament? How can you claim that you are preaching the Qur'ān that has commanded to avoid the idols, while you incite people to believe in it and praise those who speak in its name?

كَبُرَ مَقْتًا عِندَ اللَّهِ أَنْ تَقُولُوا مَا لاَ تَفْعَلُونَ ۞

" O you who believe, why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do. " (61:3)

Allāh, سبحانه وتعالى said:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ ۞

" Do you enjoin righteousness on the people and you forget yourselves, while you recite the Book? Have you no sense? " (2:44)

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ ۞ وَلاَ يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلاَئِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنتُمْ مُسْلِمُونَ ۞

" It is not (possible) for any human to whom Allāh has given the Book and the Ḥukm (the knowledge and understanding of the laws of the Dīn of Tawḥīd) and Prophethood to say to the people, "Be my worshippers rather than Allāh's." On the contrary (he would say), "Be Rabbāniyyūn (learned Scholars who act on what they know and teach others), because you are teaching the Book, and you are studying it." Nor would he order you to take angels and prophets for Lords." Would he order you to disbelieve after you have submitted to the Will of Allāh? " (3:79-80)

This matter cannot tolerate any hesitation. It does not allow for ambiguity or circumvention. If a way is established by such vilifications, or is empowered

by twisted and deceptive ways then the mission of the Prophets, عليهم الصلاة والسلام, would have been very easy.

Allāh, سبحانه وتعالى said:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبَإِ الْمُرْسَلِينَ

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❝ Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words of Allāh. Indeed, there has reached you the information about the Messengers. ❞ (6:34)

The Book of our Lord tells us:

وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ۞

❝ Eat not of that on which the Name of Allāh has not been pronounced, for indeed it is Fisq. And certainly, the Shayāṭīn do inspire their friends to dispute with you, and if you obey them, then you would indeed be Mushrikūn. ❞ (6:121)

As for Democracy, it calls on you to obey the parliament in what it makes permissible and what it forbids, and in what it rules and imposes. They will not blame you for this serves the interests. If you obey the parliament you will be considered monotheists (according to them). The Mufassirīn had mentioned that the reason for revealing this Āyah is that some of the disbelievers came and argued with Muslimīn which was spreading doubts among them. They said concerning the dead meat, which Allāh, سبحانه وتعالى, made forbidden, "How could you claim to please Allāh and say that what Allāh has slaughtered cannot be eaten, and what you slaughter you eat?"

Allāh said:

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ۞

“ …if you obey them, then you would indeed be Mushrikūn. **”** (6:121)

This was just a doubt suggested by the Mushrikīn which was revealed to them by their Shayāṭīn in terms of only one issue. Despite that, Allāh, سبحانه وتعالى, says to the Companions, رضي الله عنه, regarding this minor matter - which some modern scholars might consider trivial - ‘Should you obey those Mushrikīn and follow their words with respect to allowing the eating of dead meat, you would indeed be Mushrikīn (like them).’

What about those who follow these councils which were founded only for the purpose of the allowing and forbidding basis, and which have granted themselves the absolute right to legislate except what contradicts their constitutions. This is which was dictated by their likes, produced by their thoughts, and penned by their desires.

Those parliamentarians do not need a legitimate form in what they allow or forbid - that may contradict with the Sharʿīah and its rulings - to throw in the eyes of the naive people. They do not care about the Sharʿīah nor do they value it. Instead, they legislate, they suggest and they propose according to their opinion and according to their caprices, which they call interests. Therefore, they allowed usury in the name of economic interest. They allowed adultery in the name of personal freedom. They allowed alcohol and bars under the slogan of tourism and entertainment. We know, for instance, that alcohol is absolutely forbidden in Islām. Should an idiot parliamentarian wish to suggest the lifting of the prohibition on selling alcohol in order to improve a collapsing economy of the country for one or two years or even for ever, or in order to entertain the tourists, then he will not be blamed and all he needs is to obtain the approval of the majority for this important economic project. Once the parliament majority approves it, selling and trading with spirits become legal and no one will have the right to prevent it. Whoever contradicts the parliamentary legislation subjects himself to pursuit and punishment.

The perpetrators of the one of the greatest sins, those who commit the sin of the people of Lūṭ, want a law that serves them, their brothers and their likes. The insolent adulterers suggest regimes that preserve their immorality and insolent debauchery. The usurers offer legislations that multiply their fortunes and protect their practices. The drunkard bar keepers suggest what can protect their alcohol, their taverns, and their drunkard brothers. The effeminates legislate what guarantees their effeminacy and their unmanly behavior. A parliamentarian has the right to present a bill on all these declensions, these usurious and abominable acts to his fellow parliamentarians in order to be enacted as rules, as long as they do not breach their constitution, not the

Sharʿīah. Everybody must abide by them, respect them, sanctify them, and not oppose them as long as they were issued under the dome of the Council of the Idols (Parliament). We seek refuge with Allāh from slipping after steadfastness.

In this manner, each law that needs to be passed, enacted and legislated must meet one condition and that is not to collide with the constitution of the country. The name of which each parliamentarian swears to respect. However, should it contradict with all the texts of the Sharʿīah - even if it contradicts with the entire Sharʿīah - the divinity of parliamentary has the priority (to these Mushrikīn). It is superior and more valuable; thus, its dependability and enforcement are guaranteed. For it is, in the Democratic system, above all divinity. Its sovereignty is above all.

Thirdly, in Islām, a judgment on whether something is right or wrong, permissible or forbidden, legal or illegal, is made by referring to the absolute legitimate evidence. Namely the Book of Allāh and the Sunnah of His Prophet, صلى الله عليه وسلم, or what falls under them or is extracted from both. Such as the consensus and ijtihād.

Such descriptions and judgments are not established though intellect, or taste, or desire, or a profound experience. It is a special absolute divine right that cannot be acquired by any group regardless of the type of description they fall under. Be it political, majority, Arab, foreign or others. The truth is proven by Sharʿīah and no one can wipe out this reality. The falsehood is also acknowledged by Sharʿīah and no one can rip off that certainty. If those in the heavens and earth were united to make truthful what was considered as falsehood in Sharʿīah or to make false what was considered as truth in Sharʿīah, and to slander what was praised by Sharʿīah, or to praise what was slandered in Sharʿīah, they would not be able to do it under any pretext. The truth remains truth, falsehood remains falsehood, guidance remains guidance, and delusion remains delusion. Their suggestions and opinions will face disappointment and defeat. That is the decision of Islām and it should be the belief of every Muslim.

As for the religion of Democracy, the parliamentary majority that represents the people decides whether anything is truth or falsehood, good or bad, progress or regress, and praise or slander. This issue is not exactly what I mentioned about giving the right of legislation to the parliament according to the Democratic system. The right of legislation is set for all the members of parliament. Each one of them could present any project, law or suggestion that he wants as long as he does not breach their constitution. However, those laws become legitimate and receive their correction, improvement and praising

through a majority voting. The biggest disaster and the gravest catastrophe is that when this law is endorsed under the dome of the parliament, it is endorsed on behalf of the whole parliament. Every member of the parliament is considered admitting, accepting, and acknowledging the legitimacy of this law. Therefore, the legislation of any kind of laws in the legislative councils passes, in general, through three phases as follows:

The first phase is when the parliament member presents the proposed bill. Everyone applies the same procedure following a single method of not breaching their constitution that they wanted it and agreed upon it. Not as abidance by the Shar'īah but as submission and dedication to their whims.

The second phase is the one we are talking about here. It is the voting on this bill, communicating opinions, and expressing suggestions and amendments. After the member, who proposed the bill presents it to his fellow parliament members, each member indicates his opinion. He could object, accept, amend, or remain silent. If this bill gets the majority of the members' votes, it will be on its way to legitimacy.

The third phase is when this bill is approved under the parliament dome either directly or with the authentication of leaders and kings on it according to the constitution of each nation and the whims of its politicians. When this bill is approved under the parliament dome it will not be only on behalf of the majority, but every member of the parliament will be a contributor in making it legitimate and considering it one of the sacred and binding laws that everyone one should abide by it.

In this respect, I give you an example that clarifies the dark and gruesome side of the evil religion of Democracy that many people try hard to improve it, embellish it, and hide its dirty acts from the public. If a vile parliament member suggested building public wedding halls for gay marriage and his suggestion did not breach the constitution, then the parliament members would start then to discuss this suggestion and each one of them would give his opinion whether objecting, accepting, amending, or keeping silence. As soon as the discussions, suggestions, and consultations end, the voting begins. That voting means finding out whether those, who agreed on this law form the majority. If this law had the majority of the parliament members' votes and the minority objected or remained silent, the law of building public wedding halls for gay marriage would become legitimate and adopted by the parliament, but not by the majority only. The official objection will be only on the suggestion before approving and adopting it. After the parliament adopts it and the majority votes for it, the objection becomes useless because, it is now a legitimate law approved by the parliament.

If this is the case, so all the parliament members, no matter if they were minority or majority, had to say we believe in it because it was issued by our parliament. This is the biggest catastrophe that faces the *"Muslim"* parliament members. Many people do not realize that reality and think that this fact is not more than reducing evils, restraining the persistence in legislations that oppose the Shar'īah, or gaining some interests through the public channels as they call them.

Thus, I said and I am still saying that if one of the parliaments presented the provisions of Shar'īah as suggestions that might be accepted or not and considered them from the perspective of a precise researcher, who could accept or object. Not from the perspective of a surrendering, obedient, yielding, or submissive person. Then, the parliament unanimously passed the provisions of Shar'īah. This actuality does not refute referring to the parliament as a Kāfir, Mushrik, and Idol entity. It does not dismiss the fact that those provisions admitted and accepted by the parliament form a positive law that a group of people colluded to accept it with pretexts that conform to their whims and that are on verge of being rejected by them or by others as soon as the opinions and whims change.

Besides, the Shar'īah did not grant the majority infallibility, sanctity, or distinction.

You see it dispraised in the Qur'ān as Allāh says:

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ۝

" And most of mankind will not believe even if you desire it eagerly. **"** (12:103)

Allāh, سبحانه وتعالى, says as well:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُشْرِكُونَ ۝

" And most of them believe not in Allāh except that they attribute partners to Him **"** (12:106)

He تعالى also says:

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ ۝

❝ And if you obey most of those on the earth, they will mislead you far away from the path of Allāh. They follow nothing but conjectures, and they do nothing but lie. ❞ (6:116)

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ۝

❝ And most of them We found not true to their covenant, but most of them We found most to be fāsiqūn. ❞ (7:102)

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلاَّ كُفُورًا ۝

❝ And indeed, We have fully explained to mankind, in this Qur'ān, every kind of similitude, but most of mankind refuse but disbelief. ❞ (17:89)

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الأَوَّلِينَ ۝

❝ And indeed, most of the men of old went astray before them. ❞ (37:71)

Many Āyāt in this respect are well known. Who made the scale of the majority in the age of Democracy a right scale, a controlled casting one, a guided legislator, and a fair judge?

أَكُفَّارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ۝

❝ Are your disbelievers better than these? Or have you an immunity in the Divine Scriptures? ❞ (54:43)

Many Scholars have written about this new religion, Democracy, explaining its ugliness and exposing its reality so that the people would be aware of it. Here, I wanted only to refer to some of the most important pillars and cornerstones, upon which this Democracy was based. Otherwise, if we try to track the satanic ways which it incorporates, it will take us too long to do so, which it has actually did, but on Allāh we rely.

Finally, I wish to highlight that what I have said here is meant to declare some of the clear contradictions of the religion of Democracy so that the Muslim can imagine them in the right way and he can be cautious not to slip or get

involved in them and lose his Dīn. The Dīn is the most value item a Muslim has and losing it means losing everything. Therefore, it was not meant here to search for the judgment against specific people, who were inflicted with embracing this new religion. What I have mentioned about the judgment against Democracy does not mean a judgment against all those who practiced it, whether it was out of ignorance or of a wrong interpretation. Clarifying the abstract facts is one thing, and applying them on specific people is another thing.

We ask Allāh to guide us, stabilize our feet, and keep our hearts firm until we meet Him on the path of truth and guidance. And all praise and thanks belongs to Allāh, Lord of all creation.

End of Treatise